

Farm, Garden, Kitchen and Shop.

SHALL WE CULTIVATE OUR ORCHARDS?

Many farmers are puzzled now over the question which has been again raised, whether it is advisable to cultivate their orchards, or allow them to remain in grass. This question has been started by the remark of a horticultural contemporary, who asserts that the root-systems of fruit and other trees are produced annually, like leaves, and lying so near the surface of the ground where they receive their nourishment, the cultivation of the ground by any instrument whatever will cause their mutilation, and interfere with the successful healthy growth of the tree; hence the advice is given to allow the orchards to remain in grass.

Such advice as this, coming from so influential a source, is likely to do much injury to orchards under the care of ignorant hands, unless a more judicious method of treatment is suggested. We have abundant reason at present to deplore the state of the majority of our orchards for this very reason, that they are grass-grown, neglected and decaying.

It may be set down as a fact, that wherever a farmer takes pains to cultivate his orchard to help the fruitfulness of his trees, he will be mindful of their health in other ways, and will be constantly on the look-out for worms and insects, or will take care to prune properly, or thin out superabundant fruit; in short, it proves that he is a fruit-grower of good habits, which are really the foundation of all success. But if, for the sake of some "scientific truth," a farmer is led to believe that grass in orchards is a benefit, he is not only neglecting an entire neglect of the means necessary to preserve his fruit trees, and, as a result, his trees are easily barked by mice, affected by the borers, infested by caterpillars; the grass absorbs nourishment properly belonging to the tree, and the farmer, with easy habits of negligence clinging strongly to him, will forget to replace it with a good dressing of manure. It is really seen where such a course will finally end, and it is not a slight responsibility for any one to assume to promulgate to the world such advice as this, which will, without doubt, have a tendency to do far more harm than good.

The "let alone" system has prevailed long enough; and in these days of enlightened horticultural knowledge, no practice should be tolerated or encouraged for an instant which will act as a hindrance to successful fruit culture. This "let alone" system for orchards has been advocated for so many years by a majority of our agricultural journals, that it is not strange farmers consider it perfectly proper and reasonable; and now the task is hard to convince them of the error of a policy so deeply seated and so self-evidently suicidal.

Our answer to the question is, "cultivate by all means; not only to begot good habits and proper attention to the health of the trees, but to increase their fruitfulness, and maintain it for years ahead. Every one who has observed orchards at all under different methods of treatment, knows that trees will grow faster and better if the ground is cultivated and manured well. A correspondent of ours, a practical fruit-grower, says that after an experience of a quarter of a century, he has arrived at the conclusion that cultivation has proved highly beneficial, while the want of cultivation has been equally detrimental. "When I set my first orchard, nine trees were left without cultivation, while the rest were well cultivated for several years. The trees left alone did not make more than half the growth that the cultivated ones did." The essential point aimed at is to induce the growth of the tree, or first make the tree, then get the fruit.

As a general rule, young orchards not old enough to bear, may be moderately stimulated, provided it is not at the sacrifice of the maturity of the wood. If two or three growths are induced, the wood will not mature, and the seed of winter will kill it. Hence, a farmer must use his judgment well between the two extremes of cultivation, as giving rapid growth or retarding growth altogether.

If any farmer will take pains to study the simplest facts in vegetable physiology, he will find that the roots of all trees and plants flourish best in the surface soil, where all the vegetable mould is abundant, and where they have the benefit of sun, air, warmth and fertilization. Their nearest neighbors to the surface are from two to six inches—rarely over two. It will then be apparent that in our treatment of our trees, we must use such means as will on the one hand, neither mutilate or disturb these roots, and on the other, not to deprive them of appropriate and necessary nourishment and moisture.

During the first year of planting, the roots of fruit trees extend only a short distance from the trunk, and increase rapidly during each succeeding year, extending at last far beyond the tips of the branches. Thus, in course of time, the soil to an infinite degree becomes filled with an immense number of roots, large and small, and to drag a plow down deep through this vast mass of pedons deep, would not only produce a deep and irreparable injury, but the objects of cultivation can be far more easily attained by a light stirring of the surface with a cultivator, harrow or hoe, to a depth of three inches—rarely more—but a plow should never be used. Hoed crops of roots, etc., never of grain, may be permitted in the open spaces; but year after year these spaces are becoming less in extent, until after a short time the orchard covers the entire ground, where both branches and roots occupy and need the entire surface. Then all the energy of the soil should be directed to the production of fruit. The grass and weeds should be kept down, the surface constantly mowed, and all tendency to neglect persistently resisted.

Upon many farms, the orchard is one of the most favored lots for hay, and the crops gathered therefrom are considered of choice quality. This practice of mowing an orchard is totally wrong; hardly a worse treatment could be given for a series of years, and is hardly more than a form of systematic robbery. No, for advice is plain and practical, that wherever an orchard is making a fair annual growth of wood, keep the ground well cultivated, and admit no other crops; where the growth is slow, stimulate with top-dressing of manure in the fall. Where orchards have been in sod for many years and begin to fall, break up the sod gradually; but the first year plow no furrow over three or four inches deep, then allow the sod to decay, and cultivate well.—*Horticulturalist.*

POTATO WORMS.—A dirty looking worm, a perfect gormandizer in a slug form, is preying on potato tops in this neighborhood, and destroying whatever it touches. We have experimented with them, and find them entirely unfit for civilized society.

HALF A TON TO THE ACRE.—How many

man will yield only that? 1st, wet pieces, on side hills, stony and filled with brakes, and the land unsuitable for any crop. Twenty to forty rods of blind ditch to the acre would drain it completely and render it suitable, beside using up for an excellent purpose, most of the loose stones. For all practical purposes thus treated it would be worth double what it was before. It can then be cultivated with the assurance that it will repay cultivation. The food growth can be exterminated. The generous soil can be warmed in the sun, as far as needed, manures can be applied and will produce their natural effect. Crops will mature and will be heavy. The farmer will not spend his strength in vain upon it, but will reap the fruit of his labor.

2d. Another case of half a ton of June grass per acre, is the dry knoll that has not been plowed for twelve years. Perhaps it has not been top-dressed in that time and the grass is thin and poor. Perhaps it has been, and the grass is better but still not above the inevitable half ton. Lose no time in plowing that and properly enriching it. If you have time before August, plow and sow to India wheat and plow in about the tenth of September, it would enrich it. Otherwise do as you can, but don't mow it again until it is so enriched and seeded that you may expect two tons at least where you now cut half a ton.

There are also old fields, from which the stones have never been gathered, but over which men have mowed thirty years. The crop is light, but the soil excellent, and if the owner could make those stones fence, or fill the necessary ditches, then plow, smooth, enrich and reseed, every acre would be more than doubled in value.

Might not every farm in Vermont be thus treated during the next five years and the products about doubled? Would not the labor now expended in raising hops be much more profitably employed in increasing the productivity of the soil, and enhancing the value of real estate? With a judicious outlay of labor, and a little more industry in the matter of making the substratum better, it would seem possible for farmers to double their productive capital and be forever regarded as the benefactors of their race.

It is pitiable to see land so unproductive. If man was made to till the earth, why should he not till it well? Why not make haste to increase the product of his acres if he would raise money, either now or prospectively? The money will be in good paying bonds and it is very desirable that every land owner should take some of them.—*T. S. H. in Woodland Standard.*

WHY DO ANIMALS NEED SALT?—Professor James E. Johnson of Scotland says: "Upward of half the saline matter of blood (57 per cent), consists of common salt, and this is partly discharged every day through the skin and kidneys. The necessity of continued supply of it to the healthy body becomes sufficiently obvious. The life also contains soda (one of the ingredients of salt) as a special and indispensable constituent, and so do all the cartilages of the body. Stint the supply of salt, therefore, and neither will the bile be able properly to assist digestion, nor the cartilages to be built up again as fast as they naturally waste." It is better to place salt where stock can have free access to it than give it occasionally in large quantities. They will help themselves to what they need if allowed to do so at pleasure; otherwise, when they become "salt hungry" they take more than is wholesome.

SALT.—One of the latest theories regarding the virtues of salt is that it counteracts the effect of drought. Scatter it freely over the ground on which crops are drooping by reason of drought and they will revive, so it is said. It is also said that salt is good for rabbits. It may be when mixed thoroughly with fertilizers or in a compost; that it is when applied directly, is not by any means certain. We have seen the experiment illustrated, and the result was apparent in the diminutive size of the crop.

CAUTION.—The insect known as the tomato worm is said by good authority to be poisonous and that its bite is fatal. Let those who cultivate tomatoes take warning. EATING DIRTY.—The term "dirty eating" is usually applied to politicians, and is really a political epithet. But we propose to consider it in a hygienic light, just at present, and we are led to say a word about it from the fact that we heard a friend say, not long ago, that "saw was good for dyspepsia." The hint was taken from the fact that cattle and horses are often seen eating dirt, and it was thought that was good for best was good for human. The result verified the supposition. The friend alluded to said he thought his family ate two quarts of sand a year as a medicine. He says he carried a calf of the same, by its use in twenty-four hours.

CURIOUS HERBS.—It is said by nurses that herbs to be used in medicinal purposes, should be gathered before day dawns. It is, according to that rule, too late to do the work this year. But we should venture to do it, if we desired, and should take care to do them in the shade, under cover. Keep the dew, the rain and the sun away. The same process should be applied to hay-making, as far as possible.

HOW TO PRESERVE SHEEP SKINS.—One part of alum to four of saltpetre, finely powdered and shaken thickly over the skin to be tanned, will be found to answer. The skin should be stretched and nailed tight either to a wooden frame or on a floor where the air can get to it. Skins preserved thus do not damp, and bear a great deal of hard usage; bird skins can also be saved in the same way.

DRIVING A YOUNG HORSE.—In teaching a young horse to drive well, do not hurry to see how fast he can trot. Keep each pace clear and distinct from the other, that is, in walking make him walk and do not allow him to trot. While trotting, be equally careful that he keeps steady at his pace, and do not allow him to slack in to a walk. The reins while driving should be kept snug; and when passed to the top of his speed keep him well in hand that he may learn to bear well the bit, so that when going at a high rate of speed he can be held at his pace, but do not allow him to pull too hard, for it is not only unpleasant but makes it often difficult to manage him.

It is said that one of the most powerful remedies for bots in horses is a strong decoction of sage tea, made very sweet. It dissolves the bots instantly.

Tar may be applied to hard, dry and cracked hoofs with good success. It penetrates and softens the hoof, and gives it a bright and clean look. It also closes the cracks. Apply once or twice a week.

Religious Department.

Rev. Wm. A. ROBINSON, Editor.

"In essentials unity, in non-essentials liberty, in all things charity."

Hindrances to Conversion.

Are there in our churches and congregations those that hinder souls from coming to Christ, or joining with his people? We feel there are, and that in every department of the church. Let us look:

1. At the pulpit. What do we see there? Perhaps the preacher is cold in his manner, perplexing in his style, and formal in his devotion. This provokes a hindrance to many. They want to see warmth, to understand clearly, and to feel that while the preacher is in prayer, he is hearty, earnest and desirous of their salvation. Unless our doctrine is sound, our manner energetic, our appeals pointed, our prayers fervent, and the whole unite to prove that we are in downright earnest, we shall hinder some.

2. At our deacons. What do we observe here? Are they men full of the Holy Ghost and of faith? Do they say by their gesture and early attendance, by their bland and pleasant manners, by their constant activity and attention to all who attend the place that they desire the conversion of souls and the increase of the church? Are they first at prayer meetings, first in the public services, making it evident that their hearts are set upon the prosperity of the cause? If not, they will hinder some. Next to the pastor, people look to the deacons to be grave, temperate, devout, active, and thoroughly devoted to God. But when they are worldly minded, proud, hotly, cold, distant, and patronizers of worldly amusements and carnal pleasures, it must be said of them, "Those that were entering in ye hindered." We have heard of deacons who give balls, have dances, frequent concerts, and neglect prayer meetings, church meetings, and visiting the sick. Can it be any wonder if the churches to which such deacons belong, dwindle, decline, become worldly, formal and inactive?

3. At the members of our churches. Here, is one well known for his love of money, and hard dealing; another habitually gives way to his unholiness; another practices deception in business, because it is the custom of the trade; another is so much like the world that, if we did not see him at the Lord's table, we could never think that he made any profession of religion; another is as cold as marble; to sit by him is like coming in contact with an iceberg—but I forbear. Let every one look into his own church; yes, into his own heart, at his own conduct, and then say, "Is it any wonder that our churches don't flourish?" I fear that the professing church of Christ has much to answer for. It will not do to resolve it into the sovereignty of God alone. Prosperous times have been holy, praying, acting times. Ours are telling, giving times, but something more is wanted. We have hosts of undecided persons in our congregations, and hosts of half-hearted persons in our churches. Many have attended our places of worship for years, and have never been pointedly spoken to by any of our members as to the state of their souls. The minister preaches, but never second his efforts. They seem to fancy that it is not his part to do this. The gospel of Christ is hindered. The question is, Who hinders it? Paul was deeply concerned lest he should; but many professors now have no concern about it. They live and speak, and conduct themselves as if it was no concern of theirs. Some are hindered, but who hinders them? The lawyers did once, but other classes, differing from the lawyers, do so now.—There is that marble statue that you see at the sermon, but nowhere else, who speaks to no one, appears to care for no one—the hinders. There is that courteous man, who grudges every penny he gives for the support of the gospel—the hinders. There is that gloomy, morose professor—the hinders. There is that proud, haughty looking character—the hinders. There is that society lady, who spends all of God's cause she hinders. There is that late bawling, scandalizing woman—the hinders. There is that inflammatory, fiery, scolding professor—the hinders. But where shall we end? Every inconsistent professor, who has not the mind of Christ, who does not copy his meekness, gentleness, activity, devotion, zeal, self-denial, and intense concern for the salvation of souls, in some measure hinders.

The road and calculating the speaking and the daring, the bold and connected, the faithful and shy, the self-willed and lordly, the covetous, all hinder, being stumbling blocks in the way. A church composed of such members, resembles the rocky desert, the pleasant garden; a cold, ice-bound islet, not a beautiful, sunlit field; a barren plot, covered with thorns, not a well-cultivated vineyard; a shabby, rotten, miserable looking house, not a well-built, roomy, cheerful dwelling. How can we expect people to admire and desire to seek union with such a church? True, few may be so bad, but in proportion as they, in whole or in part, resemble it, they hinder. If our churches are to flourish, there must be freedom, fellowship, love, unity, peace, individual interest, and united concern for all who come into the congregation, or can be induced to come in. Ministers may preach, authors may write books, lively Christians may inquire and complain, but something else is wanted. Every church member must realize this responsibility, must organize, must endeavor to persuade men, must lay aside whatever is forbidding and repulsive; and must follow whatsoever efforts are of good report, before we can expect our wishes to be fulfilled. Ministers must be holy, energetic, simple, sound in the faith, with their hearts set upon the conversion of sinners, and edification of the saints, or, like the lawyers, they will hinder. Deacons must be simple, mild, active, sober, courteous, intent upon the church's prosperity, full of the Holy Ghost and of faith, or they will more or less hinder. Church members must continue steadfast in the apostle's doctrine and fellowship, every one must take his own work and do it; every eye must be fixed on God's glory, every heart must rest on Christ's finished work, every hand must be employed in God's service, and each must esteem others better than himself; no one seeking his own things, but every one the things which are Jesus Christ's, or they will in some degree hinder.

Brethren, are we not more or less guilty? Do not our imperfections stare us in the face? Ought we not to humble ourselves before God? Should we not be set about an immediate reformation? Let us realize our sin, confess it before God, get it pardoned through the blood of Jesus, set fresh in the divine strength, purposing most solemnly that the time past of our lives shall suffice us, that we have wrought the will of the Gentiles, and determine that, let others do what they will, we will be very careful lest it should be said of us, "That they were entering in ye hindered."—*Geo. H. CHAPPELL in The Morning Star.*

My Cross.

I said, "Mine is a cruel fate; I sink beneath its heavy weight; With all my heart and soul I hate My Cross."

Some other cross, it seems to me, I might have borne quite easily: Why should the one most dreaded, be My Cross?

I needed not myself accuse: The burden I did not refuse, But, knowing all, I could not choose This Cross.

Why such a cross? If earthly bliss Were all that it would make me miss, I would not so rebel at this Strange Cross.

But ah! the saddest of my lot Is that there is no sacred spot, Thrice hallowed, where intrudeth not My Cross.

I stumble when I kneel to pray, I tremble when I kneel to pray, I cannot lie across my way, And when I go, I drag away My Cross.

My soul flies up with eager spring, Then flutters back with wounded wing, Drawn earthward by this ruthless thing, This Cross.

The blessed Sabbath's heavenly air, The bell that calls to praise and prayer, But make it harder still to bear My Cross.

Alas! that holy time should be A day of bitterness to me, A conflict day, because of thee, My Cross!

Why such a cross? It tempts to sin, And makes a wreck of peace within: O that this one had never been My Cross!

I bow my head and close my eye: Rises the bill of Calvary; And one hears up painfully A Cross.

O that my sufferer! Is it to thee, Bearing earth's cross so patiently, That I complain! Here, rest on me, My Cross.

Only crush out each rebel thought, Till in the home my Lord hath bought My ransom price needeth not My Cross.

Thou art a precious friend to me; Rises the bill of Calvary; And one hears up painfully A Cross.

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of his being possible without the long walk

which should bring me to the building itself. When I a day or two after, having taken my work to a chamber above my own, I chanced to look out of the window, and there against the sky stood out the whole finished top, with every pointed turret and carved ornament perfect, to the very roof itself.

"I wished to see more of it," I exclaimed with delight, "and I can from a higher point of view! The higher we rise from the plane of earth, the further glimpses shall we get of the glories beyond."

A few days later a beautiful sunset was reflecting a soft carmine flush over the sky. I looked from my window and the favorite turrets were bathed in the sunset glory. It was beautiful beyond the power of words to paint; and a voice whispered, "If you would see the brightest, richest glories of the world beyond, look at it in the true light shed over it by the Sun of Righteousness—that has no parting beams."

So my four lessons were: Look and See. See and point out to others. See higher, and see more clearly. Look in the light of the true Sun, and see the highest beauty and glory.

Mrs. JULIA P. BALLARD.

Taking Offence.

The Liberal Christian gives this counsel: Most people are too sensitive to offence, and are oftentimes offended with others without sufficient cause. Most of the offences which make people so miserable, are very largely imaginary, resulting from our own sensitiveness and unwisdom.—What should offend people? What should we allow to wound our sensibilities and produce resentment? Has some one slighted us, or exhibited his ignorance or ill will at our expense? It hardly pays to make one's self miserable for such things. Life has so many real troubles that there is no need of magnifying trifles into tribulations.

There is immense wisdom in the old proverb, "He that is slow to anger is better than the mighty." Hannah Moore said, "If I wish to punish an enemy I should make him hate somebody." To punish ourselves for other's faults is superfluous folly. The arrow shot from another's bow is practically harmless until our thought bars it. It is our pride that makes another's criticism rankle, our self will that makes another's deeds offensive, our emotion that is hurt by another's self assertion. We will may be offended at faults of our own, but we can hardly afford to be miserable for the faults of others. A courier told Constantine that the mob had broken the head off his statue with stones. The emperor lifted his hand to his head, saying, "It is very surprising, but I don't feel hurt in the least." We should remember that the world is wide; that there are a thousand million different human wills, opinions, ambitions, tastes and loves; that each person has a different history, constitution, culture, character from all the rest; that human life is the work, the play, the ceaseless action and reaction upon each other of these different living atoms. We should go forth into life with the smallest expectations, but with the largest patience; with a keen belief, and appreciation of, everything beautiful, great and good, but with a temper so genial that the friction of the world shall not wear upon our sensibilities, an equanimity so settled that no passing breath or accidental disturbance shall agitate or ruffle it, and with a charity broad enough to cover the whole world's evil, and sweet enough to neutralize the bitter in it, determined not to be offended when no offence is meant, nor even then, unless the offence is worth noticing.

"It Never Dries Up." "It was once stopping," says a lady, "at a village on the Welsh coast, where the people had to bring all their water from the well."

"Is this well ever dry?" I inquired of a young girl, who had come to draw water. "Dry?" yes, ma'am; very often, in hot weather.

"And where do you go for water then?" "To the spring, a little way out of town." "And if the spring dries up?" "Why, then we go to the stream higher up—the best water of all."

"But if the stream higher up fails?" "Why, ma'am, that stream never dries up, never. It is always the same, winter and summer."

I went to see this precious brook, which "never dries up." It was a clear, sparkling rivulet, coming down the high hill—nearly with torrent leap and roar, but with a soft murmur of fullness and freedom. It flowed down to the highway side. It was within reach of every child's little pail. It was enough for every empty vessel. The small brook came down to drink—the sheep and lambs had trodden down a little path to its brink. The thirsty beasts of burden, along the dusty road knew the way to the stream that "never dries up."

It reminded me of the waters of life and salvation flowing from the "Rock of Ages," and brought within the reach of all men by the gospel of Jesus Christ. Every officer or broker may grow dry in the days of drought and adversity, but this heavenly spring never ceases to flow.

Thirsting soul, you may command drink. Wearied and fainting, lingering disappointed around the broken cisterns of human hope and consolation, Jesus calls you to him.

"If any man thirst let him come unto me and drink." The water from Jacob's well was refreshing, but it was hard to obtain; but to the sinful woman there Christ offered living water. Jesus said unto her, "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Friend, have you drank from the stream that never dries? then you can sing— "I thirst, having as once I did The vain delights of earth to share; Thy wounds, Immanuel, all forbid That I should seek my pleasures there."

Cheerful People. God bless the cheerful people—man, woman or child, old or young, illiterate or educated, handsome or homely! Over and above every other social trait stands cheerfulness. What the sun is to nature, what God is to the stricken heart which knows how to lean upon him, are cheerful people in the house and by the wayside. They go unobtrusively, unconsciously about their mission, brightening up society around them with the happiness beaming from their faces. We love to sit near them; we love the glance of their eye, the tone of their voice. Little children find them a blessing in their hand on their knee, lift their clear young eyes to those loving faces—*Advocate.*

Hoop Skirts.

Hoop Skirts, Balmoral Skirts and Moreens going for cost.

S. & D.

Boots & Shoes.

Boots, Shoes and Rubbers, for Men's, Women's and Children's wear—at cost. Call and see them. SKINNER & DREW.

Westward Bound!

We are going West, and offer our entire stock of Good at cost. SKINNER & DREW.

Dress Goods.

We are selling Prints, Delaines and Dress Goods for cost, because we are going West the coming Fall. S. & D.

Wagons.

We have for sale 1 new Lampar Wagon, one second hand Lampar Wagon, and one light Express Wagon. Will be sold cheap. S. & D.

Woolens.

Our Stock of Woolens, Broad Cloths, Tricots, and Flannels cannot be beat, and we are selling them all at cost. S. & D.

Paper Collars.

We have a large lot of Paper Collars very cheap, and are selling eight boxes for one dollar. SKINNER & DREW.

Hats & Caps.

Hats, Caps and Umbrellas, we are selling very low, as we bought them low, and are selling off at cost. S. & D.

Tea.

We are selling our best Java Tea at \$1.15 per pound simply because we are going West. SKINNER & DREW.

Crockery.

Crockery and Glass Ware at cost. Hardware at cost. W. L. GORDON and Son, at SKINNER & DREW'S.

Hardware.

Hoes, Shovels, Spades and Forks, at cost, at SKINNER & DREW'S.

Selling Cheap.

We mean just what we say, when we say we are going West, and for that reason we are bound to sell off our entire stock of Goods—and are going to sell them cheap. S. & D.

Come and See.

Now is the time for people to buy a lot of Goods for a little money. We are bound to sell all we have on hand. S. & D.

Axes.

We have a few boxes of Hubbard & Blake's Axes, which are warranted to be good, at what they cost at the shop. S. & D.

Harnesses.

We have six new Harnesses for sale, and any one wanting a new Harness can buy one cheap. SKINNER & DREW.

Settle Up.

We are going West the coming Fall and want all persons having unsettled accounts with us to call and settle. S. & D.

Extra Bargains.

Don't fail to secure some of the bargains we are now offering. Our Goods must and will be sold. S. & D.

Variety of Excellent Wares.

Customers will always find a large stock of the Justly Celebrated

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